291 round the waist. The front apron of the men was a small piece of
24 jackal or wild cat skin, shaped somewhat like a pouch, with the fur
turned outwards, and barely sufficing to cover the genitals; while
from behind hung a large triangular piece of soft dried skin, with the
broad part downwards, which they would draw under them when
[465] they sat down. A simple little skin pouch was also tied to the waist-
belt to hold a few personal possessions, such as the pipe and tobacco.

The women wore a large triangular rear apron, two ends of which were tied in front, while the third, hanging down behind, fully covered the buttocks and reached down to the knees. From the knot in front depended another apron, not quite so big; its lower part was cut into long thin strips to form a fringe, and was variously decorated with shells, beads, and other trinkets. Beneath this a smaller apron,
[209] not ornamented, was sometimes worn as well; it served more strictly the ends of modesty, and was drawn beneath the legs when the women
[304 sat down. A leather strap or sometimes a long string of perforated
918] ostrich eggshell beads was also passed round the waist above the aprons, and on this girdle were tied tortoise-shell boxes containing powdered *buchu*.

The upper part of the body was generally left bare, but in wet or cold weather a kaross was worn by both men and women. It was made preferably of sheepskins or of several jackal or wild cat skins sewn together with sinews, and was tied with a strap across the breasts so as to hang over the shoulders. In winter the hairy side was turned in, in summer it faced outwards.

[171] Nowadays all the men have European coats and trousers; only the women, more conservative, sometimes still wear their old-fashioned skin apron under a cotton or woollen petticoat and print dress.

• [141] Sandals of thick skin, tied round the ankle with thongs, were put on for long marches. The women wore at all times a pointed skin cap, and to this day Hottentot women always keep their heads covered,
[238] although now they prefer to use large coloured kerchiefs, which have become one of the most common articles of trade with them. The men generally went with their heads uncovered, although in wet or cold
[171] weather a sheepskin cap might be worn with the hairy side turned inwards. Nowadays the broad felt hat is largely worn.

The style of ornament has equally changed. Both men and women
291 still carry small leather pouches hung round the neck, and containing
24 the knife, pipe, tobacco, money, etc. Little horns, tortoise-shells,
[918]

HUNTING AND FISHING

fishing, which are still practised to a considerable extent where conditions permit. Hunting by pursuit has now taken on a European colour, owing to the introduction of firearms and the horse. In the old days it was carried on mainly with the bow and arrow and with the spear. Of these weapons the bow took a secondary place. Like that of the Bushmen it was crudely made from a single piece of elastic wood; generally *Grewia flava*, and strung with a cord twisted from antelope sinew. The arrows in general were similar to those of the Bushmen. The type most commonly found had a thin, triangular point of iron, fitted in a notch in the end of a short bone foreshaft, which again was inserted into a main shaft of reed, some eighteen inches long and feathered at the butt. They were often coated with poison, usually prepared from the condensed milk sap of the *Toxicodendron capense*, and were carried in quivers made from the hollow bark of the *Aloe dichotoma* or from ox or antelope hide. The principal weapon, however, was the spear. This had a narrow pointed iron blade, some six inches long and fixed by means of a tang to a long wooden shaft tapering to a point at the butt. The kirri or throwing-stick, a short straight club knobbed at the end, was also generally used.[1] With the exception of the latter, these weapons have been completely superseded by European firearms. It is interesting to note, however, that among the Namas of to-day bows and arrows are still used by the children as toys.[2]

The Hottentot methods of hunting, as described by the older writers, seem on the whole to have been much the same as those of the Bushmen. The Hottentot hunters are praised highly for their skill in stalking game, and are said to have been so light-footed that they could outrun the fleetest animals. The game was chased in the heat of the sun, when the fat used to burned in footpads and wore it out, till at last it was an easy matter for the arrow of the hunter. Or, again, the solitary hunter would proceed to a spot whence he could survey the country around him. Should anything be sufficiently near, he looked for a covert of shrubs, trees, or the sandy bed of a river, taking care to keep if possible to leeward, lest the animal should scent him and disappear. Along this covert he stealthily crept, often on hands and knees, till opposite the game; then quickly raising his head he would take deliberate aim and shoot his poisoned arrow.

[1] Kolb, op. cit., 100-1; Le Vaillant, *Voyage dans l'Afrique*, I, 58-61; Barrow, *Travels in* [illegible]; Thunberg, *Travels in . . . Africa*, I, 67.
[2] Galton, op. cit., 22. Schultze, op. cit., 100.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

224 stone falls down with force and buries the unfortunate animal beneath its weight.[1]

224, 221 Fishing was also practised wherever possible, especially by the impoverished people. As tackle they used hooks of animal's teeth or of bone, nets knotted of bark fibre, basket traps of reed, and a pointed stick answering the purpose of a spear. At a later period their hooks were made of iron, and their lines twisted of animal sinews or catgut. They had no boats, but they were fearless swimmers and boldly threw themselves into the sea to reach a neighbouring rock, from which they fished with hook and line or harpooned the fish with their long wooden spears attached to a line. In rivers, creeks, or inlets they waded into the water to some distance from the bank, and when they saw a fish swimming within their reach pierced it with their pointed stick. Sometimes weirs were made in favourable situations along the shore, enclosing considerable spaces left nearly dry at low tide. In a similar way baskets were sometimes stretched across a stream in a shallow part. Men would stand behind these, while others waded up stream from a point below, driving the fish before them to the basket traps, where the men standing behind would then catch and throw them on the shore.[2]

[48]

Special Observances

224 As in the case of the Bushmen, hunting among the Hottentots is bound up with a variety of social usages and special observances. We have already noted that among the Naman, for example, the chief claims a part of every animal secured in the chase, a tribute unalloyed to him by the belief that the game are his herds. But even the remainder of the flesh cannot be appropriated for himself by the hunter; if game is brought home the whole camp collects about the house of the possessor till all the meat is consumed. This sharing of food, however, is not restricted to game; it is, as we have observed, a custom running all through Hottentot life.

221, 312 More interesting perhaps are the usages specifically connected with hunting by pursuit, and reflecting the danger and above all the uncertainty with which this method is accompanied. If a man is out hunting, says Hahn, his wife will kindle a fire. She may not do anything else but watch the fire and keep it alive, for should it go out her husband will have no luck. If she does not like to make a fire,

[1] Schultze, op. cit., 290–1; Kolb, op. cit., 128; Wikar, op. cit., 122.
[2] Kolb, op. cit., 129–30; Moffat, *Missionary Labours and Scenes in Southern Africa*, 69–70; Thunberg, "South-West Africa," 25.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

One morning in June 1650, after the war had already lasted three months, five Hottentots (including this Doman) were overtaken by five of our horsemen as they were running off with two cattle which they had stolen from a certain free burgher. A sharp skirmish ensued. The Hottentots, seeing no possible means of flight nor desiring any mercy, defended themselves valiantly. They wounded two of the horsemen, one through the arm and under the lower rib, and the other in the spine. But our countrymen repaid the debt by wounding three of them with the gun, and stabbing the other two dead with their own weapons. One of the three who were shot, a man named Eykamma, was taken to the Fort on a horse, with his neck pierced, his leg shattered, and a severe wound in the head; but Doman, with the other, escaped by jumping over a stream eight feet wide, after which flight proved their best weapon and salvation.[18]

The wounded Eykamma, brought into the Fort, was asked why his people had made war against our countrymen, and tried to cause damage everywhere by killing, plundering and burning. Well-nigh overcome by the pain of his severe wounds, he replied by asking why the Dutch had ploughed over the land of the Hottentots, and sought to take the bread out of their mouth by sowing corn on the lands to which they had to drive their cattle for pasture; adding that they had never had other or better grazing grounds. The reason for all their attacks, he continued, was nothing else than to revenge themselves for the harm and injustice done to them: since they not only were commanded to keep away from certain of their grazing grounds, which they had always possessed undisturbed and only allowed us at first to use as a refreshment station, but they also saw their lands divided out amongst us without their knowledge by the heads of the settlement, and boundaries put up within which they might not pasture. He asked finally what we would have done had the same thing happened to us. Moreover, he added, they observed how we were strengthening ourselves daily with fortifications and bulwarks, which according to their way of thinking could have no other object than to bring them and all that was theirs under our authority and dominion.[19] To this our men replied:

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and that everywhere with houses and plantations we endeavoured to establish ourselves as permanently as if we intended never to leave again; but take permanent possession of the Cape land (which had belonged to them during all the centuries) for our sole use; yea! to such an extent, that their cattle could not come and drink at the fresh water without going over the corn lands, which we did not like them to do", etc. (Leibbrandt, II, 186.)

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

De hals is van tamelijke lengte, met smalle schouderen en langachtige armen, doch voor na de handen heel zoger en dun. De handen zijn van goeden maaksel; de vingeren lang, daer sy nagelen laten aenwassen als arents-klauwen, sy hen voor een cieraedt gecht.

Hyrna hen alien is de huik dun en rang, met uitstekende billen, ter oorsake het lichaem, van gewaet ontbloot of in 't kit gewaet gekleet, niet in evenwicht of prangingo gebouden wort. Zy zijn frai en frisch van benen, doch veiten dun van kuiten, maer hebben, inzonderheit het vroo-volk, meer fraie en kleine voeten. Zijn vlugh te voet, en zoo sterk, dat eenigen ossen stier, in vollen loop, gemakkelijk konnen tegen houden, en doen stil staen. Degeelt boven grooten met een groote mannelijkheit.

Het vroo-volk is klein van stal, inzonderheit onder de *Kochoquas of Saldanhars*, en worden daer eenigen zoo besnaden van trosi gevonden, (waer toe niet weinigh helpt, dat sy gene maenten, onchte kinder-pukken onderworpen zijn,) als met een penneel zoude konnen afgetrokken worden, behalve dat sy wat platachtigh van neuse vallen. Den vallen boven maie, verrin de grivoude, groot van bosem, ook zeer groot, dat sy de borsten, die sy los en bloot hebben *Hangen*, den kinderen van achteren over de schouderen, daer sy die gemeenlijk op dragen, in den mont konnen te zuigen geven; doch de zogtrivoude wederom niet. Het schijnt als of haer de voetzoge los is, alzoo haer op eenmige plaetsen wat uithangt.

Al de *Kaffers of Hottentots*, is een volk, benevt van alle wetenschap, en letteren; zeer plomp, en in verstant meer den beesten als menschen gelijk; hoewel eenigen, door het gedadigh verkeeren met d'onsen, de vruchten van hunnen menschelijken aerdt alreede doen te voorschijn komen; gelijk eenmigen ook aen 't Fort de Dullenbo tale beginnen te begrijpen.

[Bod] (1) I have been unable to find any evidence in confirmation of this statement.

● 411 (2) The cattleness of the Hottentots is mentioned by most of the early observers as being particularly noteworthy, and the ease with which they generally managed to ride their wild creatures is often commented upon. Pitherb, however, remarks with justice that their scanty clothing and their familiarity with the country thereby gave them a considerable advantage over the fully-dressed Dutch with their heavy horses, and adds that in his experience he found nothing to confirm the idea that the Hottentots were exceptionally fine-footed (*Des Hoffmanns Reis-Togt*, &c.).

142 (3) An exaggeration. There is nothing unusual in the shape of the genital organs of the male Hottentots.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

The neck is moderately long, shoulders narrow, and arms rather long but quite slender and lean at the wrists. The hands are of good shape, and the fingers long, for they regard it as ornamental to let their finger nails grow like eagles' claws [1]). The belly with almost all of them is lean and slender and the buttocks protrude, with the result that the body, when stripped or lightly clad, is not evenly balanced. Their legs are fine and shapely, although often with slender calves; but the women especially have very pretty small feet. They are fleet-footed and so vigorous that some of them can easily keep up with a bull in full gallop and run it to a standstill [2]). They are endowed with male organs of more than usual size [3]).

The women are small in build, especially among the Kinhoyuas or Saldanhers. Some are found with features so regular (due in no small measure to the fact that they are not subject to measles or small-pox) that they could have been drawn with a pencil, except that they are somewhat flat in the nose. The married women, however, have exceedingly big bosoms, so big that their breasts, which hang loose and uncovered, can be passed back over the shoulders to suckle the children whom as a rule they carry there [4]). But this does not hold for the unmarried ones. The lining of the body appears to be loose, so that in certain places part of it dangles out [5]).

All the Kaffirs or Sonnonkvis are people bereft of all silence and discretion, very uncouth, and in intellect more like beasts than men. Some, however, through steady intercourse with our countrymen, gradually let the sparks of their human nature come to light, just as several at the Fort are also beginning to grasp the Dutch language.

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[1]) Among the Sonnonkvis a child was suckled till it was two or three years old. The mother, while going out on her daily occupations, carried it with her on her back in a kaross passed under her arms and knotted over the breast. Dapper's reference to the mother's breast being pushed up over her shoulder so that the baby can suck while still on her back is confirmed by several later writers (cf. Schapera, *Khoisan Peoples*, 388).

[2]) This very discreetly worded sentence refers to the well-established fact that among Hottentot women the labia minora are sometimes considerably elongated, and may project as much as 40 mm. beyond the labia pudendi. This hypertrophy, the so-called "Hottentot apron", has been regarded by some writers as artificially produced by manipulation, but Schultze, who has studied it carefully, maintains that it is a natural physiological characteristic (*Zur Kenntnis des Körpers der Hottentotten*, 18).

[3]) Dapper's statement that the Hottentots have unusually large male organs is not borne out by the measurements of Peter Kolb, Sparrman, Lichtenstein, Barrow, Burchell, Thunberg, Le Vaillant, Schultze, Fritsch, Pechuel-Loesche, Schapera, and others.

[4]) Dapper's description of the breasts of Hottentot women is confirmed by Kolb, Sparrman, Lichtenstein, Barrow, Burchell, Thunberg, Le Vaillant, Schultze, Fritsch, Pechuel-Loesche, Schapera, and others.

[5]) Dapper's statement that the lining of the body appears to be loose, so that in certain places part of it dangles out, is confirmed by Kolb, Sparrman, Lichtenstein, Barrow, Burchell, Thunberg, Le Vaillant, Schultze, Fritsch, Pechuel-Loesche, Schapera, and others.

8: Dapper Q-4 (no date) 1933

FX13 Hottentot FX13

Cape Hottentot

HOTTENTOTS.

The Goringhaikonas or Watermen close to the Cape do not have cattle like the rest, and accordingly live by catching fish, which through poverty they trade to our countrymen for bread and tobacco. Most of the others do not know how to fish, nor have they any vessels to use on the sea. Similarly all their journeys by land take place on foot when they wish to change their camp or visit their friends. Instead of horses they have big oxen, on which they transport their shelters and goods from one place to another. They lead and guide the oxen by means of a small stick passed through the nose like a bridle.[*]

The Kochoquas or Saldanhars all maintain themselves by animal husbandry. They have over a hundred thousand horned cattle, all fine beasts, and about as many sheep again, which instead of wool have longish coloured hair. The Little and Great Karichuriquas and Hessas, like their neighbours the Kochoquas, live on an abundance of fine cattle. This is their one hope and trust, for all these people have nothing else than their cattle on which to live in the dry summer time; but in the winter, which as already mentioned is also the rainy season, certain little roots, their usual food, grow in the ground. None of all the Hottentots cultivate the soil, save only the Heusaquas, who support themselves by planting the root dacha.[†]

Many of the Hottentots, especially the Goringhaiquas or Capemen, hunt as a means of livelihood. Hunting among them is conducted as follows: whenever at night they hear any wild animal, be it elephant, eland, rhinoceros, leopard, buck or horse, then all the able-bodied men rush out, shouting or clamouring loudly, so that the animal retreats out of fear. But if any beast of prey appears in the daytime, then all who can bear arms, even as many as two or three hundred, each armed with a couple of assegais, rush out shouting and screaming violently, and proceed to surround the animal. They keep this up until it attempts to flee back out of the undergrowth, when everyone must

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[*] Even within quite recent times young oxen were trained by the Hottentots to carry burdens or to be ridden. The pack-oxen were used for carrying the mats and poles of the kraals, together with a few household utensils, bound on securely with riems. The riding-oxen were generally guided by a bridle of raw hide, attached to a piece of wood or leather passed through the cartilage of the nose and serving as a bit (Schapera, op. cit., 207).

[†] [The author is probably correct: cf. note 63, p. 90, col. 1. — Trans.]

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

CHAP. XIII.

Furniture.

Whoever makes enquiry into the matter of their furniture will need to ponder the examples of the ancient world, where he will find that the Theban Crates made a gift of his property to the people, and chose the wilderness, scorned his parks and orchards for a single staff, and took in exchange for his splendid villas one wallet for his back. For as in the old days the Cynics were contented merely with a wallet and a stick, so now are the Hottentots. The wallet and the stick are to the Hottentots of to-day as they were to the Cynics in antiquity, the equivalent of the General's cloak, the King's diadem, the bonnet of the high priest, and the augur's staff. Nor in this matter do they yield to Diogenes who contended with the great king of Macedon about true kingship, glorying in his staff rather than in a sceptre, in his wallet more than in a throne; for the Hottentots are always contented with their lot. They do sometimes however use cups, either shells which they have collected on the seashore[1]) or the shells of tortoises which they have eaten. These they call *strigora*. They roast them in the ashes and eat them, and sell them to strangers for a little tobacco. But if they lack a cup, then, like the Cynics, they drink water from the hollow of their hand. Their food they prepare sometimes in a pot that has been thrown away, sometimes under the ashes; otherwise they devour it raw. But the richer among them make most beautiful clay pots for use in cooking,[2]) while others from the trunks of trees make oblong troughs for food.[3])

The pots were often ornamented round the neck with rows of dots or short broad lines, apparently produced by incising. They were unglazed and generally somewhat thick, although a few have been found rather thin and evenly built throughout. Schapera, *Khoisan Peoples*, 113.) Civilisation (see below, p. 311) briefly describes their mode of manufacture.

[1]) The Hottentots made not only eating vessels, but also milk bowls, pails and dishes out of wood. These utensils were apparently fashioned entirely by cutting and boring, no fire or other hot object being employed. Their different shapes and mode of manufacture are enumerated by Schapera, op. cit., 114.

[See 10: Grapevine Bowl, Khoi Khoi, p. 251. — Ann'l Ed.]